

42
THE
SINNERS CON-
uerſion.

By Henrie Smith.

Math. 18. verſe, 3.

Verily, I ſay unto you, except yee be
conuerted, and become as little children,
ye, all not enter into the kingdome of
Heauen.



At London printed for William
Leake, and are to be folde at his ſhop in
Paules Church-yard, at the
ſigne of the Crane.

1594.

ЭНТЭКИЙН СИМВОЛ

Conclusion

Jim Smith, Jr.

18. 10. 1907. 3: 10 AM
Saw 1000+ more moths. 1. 1000
2. 1000+ small ones. 3. 1000
4. 1000+ small ones. 5. 1000



At London Bridge for May
Taffe, and see to be good in his job in
Buses Churchward, etc etc

1022



The Text.

Luke, 19. verses, 1.2.3.4.5.

¶ 1. Nowe when Iesu entred and passed through Iericho, 2. Beholde, there was a man named Zacheus, which was the chiefe receiver of the tribute, and he was rich. 3. And hee soughe to see Iesu, who hee shouide be, and coulde not for the prease, because he was of a lowe stature. 4. Wherefore he ranne before, and climbed up into a wilde figge tree, that hee might see him: for hee shouide come that way. 5. And when Iesu came to the place, he looked up, and sawe him, and saide unto him, Zacheus, come downe as once: for to day I must abide at thine house.



N the ende of the Chapter before going, wee may see how Christ healed a man, blinde in his bodily sight, namely Bartimeus, wherby he sheweth himselfe to be the phisition of the body: Heere we shall see how he cured one blind in mind, namely Zacheus, wherby he sheweth himselfe to be the Phisition of the soule, and therefore the Sauiour of the whole man. **Ephes.5.23**

A 3

In

The sinners conuersion.

In speaking of *Zacchēus* and his conuer-
sion, wee will obserue fourc circumstances.
First, the place where he was called, which
was *Iericho*. Secondly, the person that was
called, *Zacchēus* the Publican. Thirdly, by
whom and how he was called, by the voice
of Christ. And lastly, the effect and fruite of
his calling, his good confession.

The first Circumstance.

Iosua, 6,

I. Reg. 16, 34

First therefore for the place where he was
conuerted, it appeareth to be *Iericho*, a Citi-
tie not farre distant from *Jerusalem*. It was
sometyme a notable Citiie, till it was subuer-
ted and ruined by the Lordes Champion
Iosua. It was builded againe in the dayes of
Ahab, by *Hiel* the Bethelite, and remaineth
at this day with the rest of that holy-land,
vnder the Turkish Empire. Vnto this *Ieri-
cho*, the Lord of heauen and earth vouch-
safeth to come, in the likenesse of a seruaunt.
And as *Iosua* compassed *Iericho* seuen
times, minding to destroy it, so Christ the
true *Iosua*, resorted oftentimes to *Iericho*,
minding to saue it. But as in the destruction
of *Iericho*, *Iosua* spared none but *Rahab* the
harlot: so *Iesus* in his iourney to *Iericho*,
conuer-

The sinners conuersion.

conuerted none but *Zacchēus* the Publican. When *Iosua* had conquered and rased *Jericho*, hee sowed salt in it to make it barren, and cursed him that should attempt to build it vp: yet in thys barren soyle Christ hath his spirituall hauiest, and in this cursed Cytty he hath a holy Temple a blessed building. *Samaria* that wicked Citty affordeth many that belieue in Christ. *John, 4,39.* And out of *Galile*, from whence they thought no good thing might come. *John, 1, ver. 46.* Christ called diuers of his Apostelles, and euen in *Jericho* this cursed Cittie, Christ hath a rich man that is to be saued. In euerie place Christ hath his chosen. There is neither Iewe nor Gentile, Barbarian nor Scythian, bound nor free, but Christ is all in all, to all that call vpon him. *Rom. 10, 12.*

John, 4,49.

John, 1,46

John, 7,52,

Rom, 10, 12.

The second circumstance.

Now followeth the description of *Zacchēus*, which is most plainlie and fully sette forth vnto vs. The holy Ghost speaking of *Zacchēus* and his conuersion, comes in with an *Ecce, behold*, as if it were a wonder that *Zacchēus* shold be conuerted. *Zacchēus* was a Gentile, a Publican, and a rich man, and

The sinners conuersion.

therefore behold a miracle, as if in the conuersion of *Zacchæus*, these three should be conuerted al once.

Rom. 2.28.

Mat. 19.23.

Zacchæus was a Gentile, a meruaile to see a Gentile become a Iew; that is, to belieue in Christ. He was a principall Publican. A strange thing to see a chiefe Customer to giue ouer his office: and he was rich also, a rare matter to see a rich man to enter into the kingdome of God; and therefore behold a miracle, as if at this day, the Turck: the Pope, and the King of Spaine, were at once perswaded to forsake their Idolatry and superstition. Christ going to *Ierusalem*, conuerteth a Gentile, to signify the calling of the Gentiles; he conuerteth a Publican, to shewe that notorious sinners may hope to be saued, if they repent and amend, as *Zacchæus* did. He conuerteth a rich man, to shew that all rich men are not excluded from the kingdome of heauen,

Hee was called *Zacchæus* before his conuersion, but he was neuer trulie called *Zacchæus* till Christ called him so. His name signifieng, simple, pure honest, but his lyfe was subtile, impure, and most detestable. Thus manie are called by honest names, whose deedes bewray their dishonest natures,

The sinners conversion.

tures, and vices oftentimes are shrowded in the habites of vertue, like *Esops* Ass, masking in the Lyons skinne, till hys long eares detect his folly ; or like the Crowe that is decked in other plumes, till euerie byrd doe plucke his feather.

Zacchēus by his profession was a Publican, and therefore much detested of the Iewes : for Publicans were the Romaine Officers, appoynted to gather and receiue publique custome or tribute of the Iewes, who were at that tyme in subiection vnto the Romaines . And amongst these Officers, *Zacchēus* was the chiefe, and (as it seemeth) Ouer-seer of the rest that where in *Ierico*, and therefore in chiefe hated among the Iewes, as one that chiefly fauored the Romans tiranny, and serued to abridge their Country liberty, which ought not be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, and regarded not their Religion, nor liued after theyr Lawe, and therefore with the rest of the Heathen Publicans, was excommunicate out of theyr Sinagogue
Math. 18.

Math. 18.

Thus was he hated for his profession, because he was a Publican, & for his religion, because

The sinners conuertion.

because he was a Heathen. Yet was hee beloued for his wealth, for rich men haue ma-

Prov.14,20 And though they doe neuer so wickedly, yet haue they some to take theyr parts. If they speake neuer so proudly, yet are there some to prayse their

Eccle.13,23 saying. **Eccle.13,23,24.**

24. *Zacchæus* was a Publican, and therefore riche : for Publicanes muste needes he rich, and Vsurers will be welthy. But rich Publicans make poore princes, and wealthy Vsurers make many beggers. In every Province there were many Publicans, and therefore much poore people in euery place: for where there be many Caterpillers, the fruit is soone consumed, and where there be many extorcioners, beggers must needes abound.

Deut.15

By the Law of God, there might be no begger in Israell, but when so many Publicans were suffered to receiue tribute of the Iewes contrarie to Gods Law, no maruaile though so many faine and begged, contrarie to Gods Law. **Luke.18. John, 9. Acts.3.** By the Lawe of God. There ought to bee no beggers among Christians. **Psal.32.25.** but when so manie Vsurers are tollerated in a Christian Common-wealth, contrarie to

Luke,18
John,9
Acts,3
Psal,37,25

the

The sinners conuersion.

the Law of Christ, *Luke.6.35.* no meruaile *Luke.6.35.*
though we haue so many beggers, contrarie *Leuit.25.*
to the minde of Christ. *The poore* (sayth *36.37.*
Christ) *yee shall haue alwaies with you*, but
when you will you may doe them good: and
we shall be sure to haue the poore amongst *Psalm.37.*
vs alwaies, but wee must make such good
prouision for them, that they be not faine to
begge theyr bread.

Thus was *Zaccheus* rich to himselfe, for *Luke.12.21*
he was a Publican, but he was rich towarde
God also, for he had a desire to see Christ.
Almighty God, *who is rich in mercie*, *Eph.2.* *Eph.2.*
hath so inspyred his hart with the desire of
heauenlie riches, that whereas before, hys
whole delight was in seeking of worldlie
wealth, now his greatest care is to seeke
for heauenlie treasure. He now forgetteth
what his profession is, and begins to be of a
newe profession: and he whose hart was
whollie sette vpon earthlie profit, is now like
old *Simeon*, most desirous to see his Sauiour.
The Tetrach *Herod* desired to see Christ,
and despised him when hee saw him. *Luke.23.8.*
23.8.11. but *Zaccheus* the Publican, desired
to see Christ, and rejoyced when hee sawe
him, like *Abraham* that desired to see the
day of Christ. *John.8.56.* and therefore of *John.8.56.*
the

The sinners conuersion.

Luke.10.

Gene.45.

Actes.7.

Rom.10.

1.Keg.10.

the seruant of Sathan, *Zacchens* is nowe become the childe of *Abraham*, which reioyced to see the day of Christ. Happie were his eyes that sawe so blessed a sight, for manie Prophets and righteous men haue desired to see and to heare those thinges that *Zacchens* both saw and heard, and coulde not see nor heare the same. If *Jacob* thought himselfe happy, if that hee might but see his Sonne *Joseph* before his death, then surelie thrise happie *Zacchens*, whose hap it was, not onely to see (as *Jacob* did) but to reioyce (as *Marie* did) in Christ his Sauiour.

As *Zacchens* was desirous to see Christ in earth, so I would haue the riche men of our time, desirous to see Christ in heauen. For although with the eies of our bodie we can not see Christ as *Zacchens* did, yet with the eies of our faith wee may beholde him as *Stephen* did. *Actes. 7.* But if our faith be so weake sighted that wee cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our faith may be increased, for faith commeth by hearing the worde of God.. And as the Queene of the South desirred to heare the wisedome of *Salomon*, so let vs bee desirous to heare the wisedome of Christ our Sauiour.

King

The sinners conuersion.

King *Salomon* left some booke in writing, wherein is see ne some part of his wisedome, and Christ our king, hath left vnto vs his most sacred word, as it were a tast of his wisedome, sufficient matter for our saluation. This is that heauenly foode, *Math. 4.* *Math. 4,4* *4.* whereby our soules are fedde vnto eternall life, let vs therefore labour for that heauenly foode: and as the Israelites were carefull to gather *Manna* to sustaine their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, *John, 6. 24.* tooke great paines to follow Christ both by land and sea, and many nowe a dayes (I confesse) are verie forward to follow his faithfull Ministers, but as they followed Christ so fast to fill their hel- *Iohn, 6,24* *lies, so these frequent Sermons for fashion to serue the time.*

Zacchens is desirous to see Christ, a godly care, but yet hee coulde not obtaine his purpose: a thing common, for euerie one that hath any good motion, hath alwaies some hinderaunce to crosse the same, and *Zac- Two impe. chens* hath a double impediment to hinder diments. his honest enterprise: The prease of the people, And his little stature. Whereof the former, that is, the multitude, is alwaies wont

The sinners conuerſion.

Luke, 18

Marke, 2

Marke, 7

Math. 9

Exod. 23

wont to be an enemie to those that woulde come to Christ. This hindered the blinde man from receiuing his sight. *Luke, 18.* for the people rebuked him that he shoulde hold his peace, till Christ called him and opened his eyes. This hindered them that brought the man sicke of the Palsie, *Marke, 2.* for they could not come at Christ for y prease, till they vncouered the roofe of the house, and let downe the bed wherein the sicke of the Palsey lay.

This hindered the healing of the deafe and dumbe, *Marke, 7.* till Christ tooke him aside out of the multitude and cured him. This hindered the raising of the Rulers daughter. *Mathew, 9.* till Christ had thrust out the Minstrels and the multitude, and then restored the maid to life. Finally, this hindered *Zacchens* here from comming vnto Christ, till Christ vouchsafed to call him to himselfe. Thus alwaies a multitude that is prone to euill, doth withdrawe and hinder vs from approching vnto Christ: and therefore wee must not followe a multitude to doe euill, nor decline after maner to ouerthrow the trueth. *Exod. 23.*

The ſecond impediment that hindereth *Zacchens* from ſeeing Christ, is his little ſtature.

The sinners conuersion.

ture. Hee was so lowe of stature, that hee
coulde not see Christ aboue the multitude:
but Christ was aboue the multitude, and
therefore coulde see *Zacchens* though hee
were so lowe of stature. For God looketh
not on the countenance, nor on the height *1 Sam. 16.7*
of a mans stature, but the Lord beholdeth
the heart, and preferreth little *David* before
Eliab his eldest brother, because he findeth
in him a better heart to serue the Lord. And
Zacchens in his little bodie, hath a heart and
minde prepared to seeke and see the Lord.
Zacchens was so lowe that he could not see
Christ, but many amongst vs are so high
that they will not see Christ. The common
people in the time of Christ, were so desi-
rous to followe Christ, that neither lame-
nesse, nor blindnes, nor sicknes, coulde staie
them from comming to him: but the Com-
mon people in our time, are more readie to
followe their sport and pastime, then to come
to the Church to heare of Christ. And as
for our rich men, who seeth not that they
will make great haile to see a commoditie,
but will scarce come out of doores to heare
a Sermon?

They come to Church, as *Nichodemus* *John 3.2*
came to Christ by night, as if they were a-
shamed

The sinners conuersion.

2 King. 5

shamed to come to Church: but they runne after profite to gette riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

Thus hath *Zaccheus* two lettes, that hee could not see Christ, the one in the people, the other in himselfe: and wee haue many lettes to withdrawe vs from Christ, some are externall and without vs, as the inticementes of the world, and some are internall and within vs, as the lustes of our owne fleshe. The prease of the people, hindereth *Zaccheus* from seeing Christ in his humilitie, and the multitude of our sinnes, doe presse vs downe that wee cannot see Christ in glorie. *Zaccheus* was a man of little stature, and that hindered him from seeing Christ in earth, and we are men of little faith, and that is the cause wee cannot beholde Christ in heauen.

Though *Zaccheus* was a man of little stature, yet it appeareth that hee was not a man of little wit: For when hee coulde not come to the sight of Christ for the multitude, he had the wit to runne before, and to clime vp into a tree to obtaine his purpose. And for the moste part it falleth out, that men of lowe stature, are men of high conceite, and the shortest bodies, haue the sharpest

Esay. 59.2

The sinners conuersion.

sharpest wittes, God so prouiding, that the defectes of their bodies, might bee supplied with the giftes of their minde. Nowe *Zaccheus* that before was loth to moue his foote from the Custom-house for loosing his profit, beginnes to runne after Christ for feare of a greater losse, like *Elisa* that left his plowing, and ranne after *Elias* to followe his newe vocation. But *Zaccheus* doth not onely runne, but also clymbe vp into a Tree to see Christ: A strange thing, that *Zaccheus* a rich man, and a chiefe Customer, shoulde behauue himselfe so childishly in the sight of so great a multitude: but the desire hee had to see Christ, made him forget himselfe, and to commit such thinges as were not fitting for his state and credite. So they that wil follow Christ, must make account to doe manie thinges contrarie to the ^a fashion of the worlde, and their owne liking. If Christ himselfe were content to leaue the glorie which he had with his father to come down to vs, shall not wee be content to leaue the reputation which wee haue with men, to go vp to him?

But alas where is there any almost, that preferreth not the fruition of this earthly pri-
son, before the possession of that hea-

Buenly

The sinners conuersion.

uenlie mansion : and had rather hazard the hope which they haue of eternall glory, then leese the present enjoying of theyr fading pleasure.

The ambitious man hunteth after honor, and will not leese an inche of his estimation. The couetous man seekes after profit, and counts (like *Iudas*) all lost that comes not to his bags . And the voluptuous man bestowes his time in pleasure , and thinketh that hys chiefe felicittie. Thus euerie man makes his heauen of that wherein he most delighteth, & is content to take great paines to accōplish his fond desires. But here *Zacchēus* is of another minde, for being a publique officer , he climbes into a tree , which stooode not with his grauitie: and being a rich man, he runnes to see Christ, which was not for his worldly profit; yea hee takes great paines to see Christ, not respecting his ease or pleasure.

Thus must we be affected if we desire to come to Christ , that neither honours nor prefements , nor profit nor pleasure , nor kyndred nor freends , be able to holde vs backe . We must be readie not only to run, but also to climbe (if need require) as *Zacchēus* dyd : that is, to take some payne and trauaile

John.12.6.

Mat.8.32.
Luk.14.26.

The sinners conuersion.

trauaile to haue a sight of Christ.

The Queene of the South, vndertooke a
great and tedious iourney, to heare the wile-
dome of *Salomon*, but we are lothe to take a-
ny paine to heare one that is greater then *Sa-
lomon*.

The people in *Danids* tyme , brought so
much treasure, and so many gyfts to the buil- 1.Chr.29.9.
ding of Gods Temple, that the Priestes were
fayne to byd them cease , but a great part of
the people in our tyme, are so sparing of their
paynes and cost , that they thinke that very
time mispent whiche is imployed in the ser-
uice of God : and that money ill bestowed,
which is gyuen to the maintenaunce of his
Ministers.

When *Zaccheus* could not see Christ for
the multitude, he climbes vp into a tree, that
groweth in the way where he was to passe,
that from a tree he might behold him, which
was to suffer on a tree for mans saluation . So
when wee cannot drawe neere to Christ by
reason of our sinnes that presse vs downe, we
must clymb vp by a liuely faith, whiche is the
tree of life, that groweth in the waie to eter-
nall life, that so with the eyes of our fayth, we
may behold him that dyed for our sinnes vp-
on a tree.

The sinners conuersion.

Math. 21, 19

It was a wilde figge tree that *Zaccheus* clymbed, but not like that vnfruitfull one which our Sauiour cursed: for this bare most pretious fruite, euен such as Christ himselfe vouchsafed to plucke. A happie tree that bare suche pretious fruite as *Zaccheus* was, but thrise happie *Zaccheus*, that so happily clymbed on that happie tree.

Math. 18, 20

This tree grewe in the way that Christ was to passe, for else *Zaccheus* might haue climbed to no purpose: So if wee desire to finde Christ, we must seeke him in the waie where hee hath promised to shewe himselfe vnto vs, that is, in his holy Temple, where his word is duely preached, and his Sacra-mentes reuerently administred, for where two or three are so gathered together, hee hath promised to be present amongst them.

The third Circumstance.

When Christ came to the place, he looked up and saw Zaccheus.

1. Pet. 5, 8
John, 10

As *Zaccheus* ranne before to see Christ, so Christ followed after to see *Zaccheus*. Sathan for his part, went about like a roaring Lyon, seeking to devoure him, but Christ for his part, goeth about like a good Sheepe-heard,

The sinners conuersion.

heard, minding to saue him. And although Luke, 11, 21
Sathan a strong armed man, had taken some
possession in y heart of *Zacchēus*, yet Christ
a stronger then he, commeth viiarmed, and
taketh from him his harness where in hee
trusted, and rescueth the spoyle.

Christ comes to the place where *Zacchēus* was, because otherwise, it had been
vnpossible for *Zacchēus* to come to his pre-
sence: for vntesse the Lorde vouchsafe to
come vnto vs, we cannot attaine to the pre-
sence of God. As no man might haue anie
accesse to King *Aßuerus*, except hee stret- Hester. 4
ched out his golden Scepter, so no man may
come to Christ, vntesse hee be called by the
golden scepter of his sacred word.

Christ looked vp and saw *Zacchēus*, before
Zacchēus could looke down to behold him.
Thus doth the Lord preuent vs with his mer-
cie, whome hee might cast off in his iustice:
and if hee perceiue in vs a willing minde
to come vnto him, he is content to come
first vnto vs. And like that good Father,
Luke, 15. to beholde vs while wee are Luke, 15
yet a great way off, and to haue compassi-
on on vs.

When *Jobs* three friends that came to vi-
site him in his great calamitie, lift vp their Iob. 2.12

B 3 eyes

The sinners conuersion.

eyes a farre of, they knewe not *Job*, because he was so sore afflicted: but Christ who is the myrror of true friendship, cannot so soone forget his friendes, howsoeuer they be disguised. He knoweth his owne sheepe where soeuer hee seethe them. *John* 10. whether they be vnder the figge-tree as *Nathaniell* was, or vpon the figge-tree as *Zaccheus* was, he hath respect vnto them. And if they haue a desire to seeke, they shall be sure to find. *Math*, 7. And if they labour and are heauie laden, he will refresh them. *Math*, 11. Christ is nowe come to the place where *Zaccheus* is to be called, and as *Abraham*, *Gene*. 22. lift vp his eyes and saw in the bushe a Ramme that was to be sacrificed, so Christ lifting vp his eyes, sawe in the tree, *Zaccheus* the sinner that was to bee conuerted. And now beginnes the conuersion of *Zaccheus*, for now Christ beginnes to speake vnto him.

Zaccheus desired onely to see Christ, but now Christ calleth him by name, and offereth hys owne selfe vnto him. This was more then *Zaccheus* expected, and yet no mcre then Christ vouchsafeth, namelie, to giue more then is desired. The sicke of the Palsey that asked health, obtained also forgiuenes

John, 10,

John. 1.

Math. 7.

Math. 11.

Gene. 22.

Luke, 5.

The sinners conuersion.

giuenesse of sinnes. *Salomon* desired wisedome, and the Lord gaue him wisedome & abundance of wealth beside. *Jacob* asked but meate and clothing, and God made Gen.28.20. him a great rich man. And *Zacchaeus* desired onely to haue a sight of Christ, and was so happie as to entertaine him into hys house.

1.Kings,3,
12.13.

Thus the Lord that is rich in mercy to all that call vpon him, vseth oftentimes to giue more then wee aske: and hee that is alwaies found of them that seeke him with Rom.10.12. phes. 2.4. Jerem,29. their whole heart, is founde also sometime of Gentiles that knew not God. *Esa.65.1.* *Esay,65.1.* Let vs therefore that were sometime sinners Rom. 10.29 of the Gentiles, seeke the Lord as *Zacchaeus* did while he may be founde, and call vpon him while hee is nigh. Hee will be found of them that seeke him heartilie, and is nigh to all them that call vpon him faithfully. *Psalm.145.18.* *Psalm,145,*

Zacchaeus come downe at once. Now Christ begins to call *Zacchaeus* from the tree to be conuerted, as God called *Adam* from among the trees of the Garden to be cursed. *Gene,3.* *Gene,3.* Before, *Zacchaeus* was too lowe, and therefore was faine to climbe, but nowe he is too high, and therefore hee must come downe

The finners conuersion.

downe. And we (for the most part) are either too high, or too low, too hot or too cold, too quick, or too slothfull in the Lords busines. Somtime wee flock together to heare a Sermon, like the people *Luke, 5*, that presed vpon Christ to heare the word: and a none wee runne to see some pleasant paftime, like the *Athenians*, whose eares alwaies itched to heare some newes. Who make more shewe of conscience and religion, then they that shewe themselues most irreligious and vncconscionable? Who seemed more confident and vertuous in Christ hys cause then *Peter*? and not long after, who more trayterous and faint-harted.

Many can saie with *Peter*, that they will not stick to die before they will denye Christ, but when it comes to the tryall they are readie to abiure Christ and his religion, before they will hazarde either life or lyuing.

He that will come to Christ, must come at once, without delay, for delays (speciallie in the matter of our saluation) are most daungerous, & repentance may not be deferred. *We must make no tarrying to turne unto the Lord, nor put off from day to day, least the wrath of the Lord breake forth sudainely and*

Luke, 5

Acts, 17

Math, 26

Eccle, 5,7

The sinners conuertion.

and we be destroyed in our securitie and perissh
in the time of vengeance. When the Lord is
minded to doe vs good, he wil haue vs come
quickly like *Joseph*, *Gene*, 45. 6. that in the *Gene*. 45
tyme of famine, would haue his Father *Ja-
cob* to come downe quickly ynto him, to so-
journe in Egypt, where there was some plen-
tie offoode.

As the children of thys world are verie
nimble to worke wickednes, so the children
of light, shoulde be as nimble to followe
goodnesse. *Iudas* was nimble to betraie
Christ, *Iohn*. 13.27. and the badde debtors,
Luke. 16. could sitte downe quickly to mis-
reckon their creditor: so let vs come quick-
lie to heare of Christ, that Christ may ac-
cept of vs quicklie, let vs be nimble to make
our account before, that we doe not (lyke
the foolish builder) come short of our rec-
koning.

But why must *Zaccheus* come downe so
hastily? euен to entertaine Christ into hys
house. *For to day* (sayth Christ) *I must a-
bide with thee*. This was ioyfull newes to
little *Zaccheus*. Not long before, he wanted
meanes to see Christ, but now he hath op-
portunitie to entertaine him into his house.
There was more humanitie in Christ then
in

Ioh, 13, 27
Luke, 16, 1

Luke, 14, 28

The sinners conuersion.

in *Zacchēus*, for if Christ had not bidden himselfe to dinner, hee had not been bidden for *Zacchēus*. So if Christ doe not offer himselfe vnto vs in his afflicted members, hee may go long enough before we will offer him any entertainment. As often as the poore craueth anie reliefe at our handes, let vs imagine that Christ asketh something of vs : but as *Zacchēus* must entertaine him presently without delay, so let vs be readie to helpe them presently, because they stand in neede of present helpe. And as hee must receiue Christ into his house, so wee must make account to receive his needie members into our houses : And as the vnjust Steward procureth himselfe friendes with his maisters goodes, so let vs make the poore to be our friendes, by our beneficence and bountie towards them, that so receiving the (when they haue neede) into our earthly houses, they may receive vs when we stand in greatest neede, into euerlasting habitations.

They that were inuited to the marriage, *Math. 22.* refused to come, but Christ is content to come to *Zacchēus* house before he was inuited. Wherein alfo, hee sheweth his great humilitie, in comming before hee was

Luke, 16.

Math. 22.

The sinners conuersion.

was requested, as they bewrayed their great arrogancie, in refusing to come beeing solemnly bidden. It was a part of great humilitie, that he that was most free from sinne, woulde vouchsafe to come into a sinners house; but it was a signe of greater humilitie, that he would bewray his great necessitie, & seeke for succour at a sinners hand.

Alas poore humble Sauiour, who though thou be Lord of heauen and earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whereon to lay thy head, *Math. 8.* How iustly did thy Prophet *Iere-* *Math. 8.* my wonder at thy humble pouerty, saying.

O thou hope of Israell, the Sauiour thereof in the time of trouble, why art thou as a straunger in the land, or as one that passeth by to tarry for a night? The sonne of G O D vouchsafeth to come and that vnrequested, to a sinfull mans house, a speciall fauour: but hee disdaineth not to make his necessity knowne vnto him, *O straunge humilitie!*

Heere therefore appeareth the singuler humanitie and great humilitie of Christ to sinfull men; he offereth himselfe to bee their guest if he finde them willing to entertaine him for their guest. And *Zacchens* no doubt was willing to entertaine him: for although

Christ

The sinners conuersion.

Christ heard not the voyce, yet he heard the affection of *Zaccheus* inuiting him to dynner. As therefore *Zaccheus* was willing to receiue Christ into his house, so let vs be ready to receiue him into our harts. For as Christ sayd to *Zaccheus*: *This day I must abide at thy house*, so he saith to euery one of vs, *This day I must abide in your harts.*

Psal,24

Psal,95

Exod,16

Wherefore as the Prophet *David* sayth, *Open your gates that the King of glorie may come in*, so I say vnto you, *Open your hartes that the word of God may enter in*. This daie the word of God may abide in your harts, for thys day the word is preached vnto you, and who knoweth whether he shall liue to heare it the next Saboth. *To day therefore if ye will heare his voyce, harden not your hearts: as did y^e Israelites, least if you harden your harts, his voice be heard no more amōgst you.* This day you may gather this heauenlie *Manna*, as the Isralites might gather theyr *Manna* sixe dayes together, but to morrow (perhaps) and sixe dayes after you, may not gather it, as on the seauenth day *Manna* might not be found.

The Lord graunt that you may gather sufficient foode for the sustentation of your soules, that as *Elias* the Prophet iournied in the

The finners conuersion.

the strength of the meate that the Angell brought him, euен vnto *Horeb* the Mount of God, so you in the strength of this spirituall meate which heere I bring you, may be able to passe thorowe the daungerous wayes of this troublesome worlde, vnto Gods holy Mountaine, the Hauen of all happinesse, whither hee bring vs that hath deereley bought vs with his precious bloud, euен Christ Iesus the righteous : to whome with the Father and the holy Ghost, three persons and one G O D, be giuen all glorie and maiestie, world without, end *Amen*.

1, Reg. 19.

FINIS.

